although he has nothing to do ith the office of mukhtar 423
described in the preceding page. Sadiq Agha holds a 427
registered title to the land ad pays the village's taxes
to the government. In return, through his bailiff, he
lays claim to a certain percesage, about a third, of the
village's crops. Whenever hevisits the village he is [576]
treated with great courtesy ad with feasting. Now and then
one sees a villager or bailif kissing the hand of a visit-
ing overlord, a servile usagewhich is generally looked
down upon today. On the othe hand, a village-owner is
sought by his tenants in a thusand and one minor matters,
a loan, a quarrel, a son to b recruited, and the like. A
more exact description of these reciprocal duties will
follow.

The villagers and kotcir fashion almost nothing which
has retail value outside of the district itself, and, as will
be seen more completely with eference to Rowanduz, indigenous
crafts are simple and few in number. Coarse woolen cloth 286
is woven in small square pieces, about eight inches on a
side, and stitched together into long rolls, but this
material is wholly used in th fabrication of local garments. [294]
Two Nestorian weavers and their wives work in a shop in the
upper part of the town of Rowandus, the only craftsmen of
their religion laboring in th community. Their wooden
loom stands upright, and a hole has been dug into the
earthen floor beneath it to accommodate the weaver's legs.
The shop contains a curious old wooden spinning wheel, al- 283
though the women preferred th more familiar spindle and 286

and distaff for spinning thread, and a number of metal kettles for dyeing the finished cloth a simple brown or blue. In the villages women do a certain amount of embroidery, for example, two flowered designs on a loosely-woven piece of cloth which can be cut out and stitched together to form a woman's cap, and of knitting, such as stockings in crudely dyed black and white yarn. Small, buff pottery jugs are fashioned without the wheel and daubed with designs in a red slip. There is a great deal of woodcarving, such as ladles, combs, bowls, cigarette-holders, and walking-sticks, some of which find their way out of the area to Erbil and even Baghdad. Save for a few pieces of carving, however, almost none of these products ever reach a larger market than that of Rowanduz and bring only the smallest prices throughout the district. Women offer them for sale to the merchants in the hope of realizing a few coppers with which to buy trinkets, and none of these transactions, compared with agricultural or dairy produce, has great importance, either for merchant or for villager.

The collection of faggots and production of charcoal for winter fuel are important services performed by the villagers for the larger towns of the district. In the summer, blocks of mountain snow are in great demand in the town of Rowanduz, particularly for chilling drinks such as sherbet or <u>mastaw</u> (a mixture of curdled milk, <u>mast</u>, and water, <u>aw</u>, drunk from a wooden bowl by means of a cumbersome wooden ladle), as well as large quantities of oak and willow branches which are constructed into summer arbors

Rowanduz or Erbil is a proud sight along the road, and its arrival an event of great joy in his household. 415

The shops of the cobblers are also to be found in the bazar, and, like the carpenters and tinsmiths, they live more by maintenance than by manufacture. A variety of footgear is worn in the area, including European boots, shoes, and woman's sandals, and several local types of slippers. Some village men wear a simple moccasin of rawhide laced across the top of the foot with thongs, but the cobblers of Rowanduz have no hand in these, just as none would attempt the manufacture of a European shoe. One type made in the town, extremely popular with men of the lower classes, is a slipper with rubber soles (cut from an old automobile tire) and uppers of woven cord which have some elasticity. Otherwise, only some simple leather slippers and wooden clogs (kabkabs) are produced for women. One shop is filled with European shoes of all styles, brought in from Baghdad or abroad, and almost all persons of the upper classes, government personnel and local population, affect these for outdoor wear. Most of the cobbler's work is thus in repair, particularly on Fridays, for the soldiers from the barracks bring boots which, stout as they are, suffer considerably from the rocky terrain. The two town bootblacks are middle-aged men who wander among the shops and chaykhanas with their wooden polish-boxes, looking for customers and passing on gossip with considerable banter. 294 29 443 [439] 296 [521]

An important trade is that of the cloth-sellers or 443

bazaz of whom there are a relatively large number in the bazar. Cloth is daily in great demand among both townspeople and villagers, for very little manufactured clothing is available or popular. The local weaving of coarse woolen cloth has already been noticed, but the product is used in the fabrication of men's jackets and trousers, and neither its amount nor its quality would satisfy the demands and taste of the district. The cloth-seller's shop is characteristically a small booth with numerous rolls of brightly coloured cotton and darker shaded woolen fabrics piled against its walls. Much of this cloth is European in origin, largely from the mills of Great Britain, India and Japan, and is brought from Erbil. The purchase can either be taken home, as is the case for most cloth destined for women's garments, or carried to the tailor.

The tailors occupy small shops and their equipment consists in a pedal-driven sewing machine, a flat-iron, a tape measure, a pair of scissors, and little else. Almost all European-style clothing, such as that worn by government employees, is purchased in one of the larger cities, Erbil, Mosul, or Baghdad. The tailor's work is almost exclusively in men's garments in the Kurdish style, jackets, trousers, and shirts, and a few other items in linen or cotton, such as pajamas. The customer, having purchased the material of his choice from the bazaz, repairs to a tailor with whom a contract is arranged, as well as the amount of time necessary for completion. This

last point, as it is with builder, cobbler, or any other workman, is important to establish, as it is almost never realized and represents a point from which the skirmish of arguments can legitimately be begun. A certain number of items, such as handkerchiefs, scarves, and stockings, are to be had from the general merchants, and these keep a few manufactured European shirts and ties for the occasional demand of the civil servant. Almost all of the clothing of small children and women is made within the home, either by the housewife herself or by one of several seamstresses who find occasional employment among the houses of wealthier people. A few items of men's clothing are completed in this way, for example, the scarves rolled into men's turbans have a fringe of threads extending about two inches beyond the men of the cloth, and custom requires that these threads be rolled together and sewed to form thicker strands spaced at about an inch apart along the edge of the scarf, a task completed for a small consideration by one of the poorer housewives. In spite of the fact that clothing is relatively inexpensive (a men's woolen jacket of the best quality costs, for both material and tailoring, some three dinars, the approximate equivalent of eight American dollars), economy demands that it be used through a succession of persons in the family until finally worn out, and a great many garments, particularly those of children, have a tattered appearance. Usage, however, demands that at least the children of every house appear at the feast which ends Ramadan, Jayjani Ramazan, in clean, new garments, and

tailors, seamstresses and mothers are busy during the days 294
preceding the celebration in their preparation, something 955
which resembles our own habit of appearing in new clothing 796
on Easter.

As in the case of seamstresses, a number of women 296
belonging to the poorer households find casual employment as laundresses to those who can afford the expense. There is no specific "wash day," just as there are no fixed periods in the home for changing clothing or linen. A laundress may be called whenever enough soiled clothing warrants her appearance. Almost every larger dwelling contains a tank or tub, usually submerged in the level of the court, for a multiplicity of purposes, among them washing dishes, bathing infants, and laundry. For washing, coarse laundry soap obtained from the general merchants (no domestic soap is made) is used, or water alone. Such laundering involves pounding and wringing on the stones beside the tank, and garments washed too often in this fashion soon show signs of wear. In one's experience, a handerchief, which had withstood perhaps two years of cleansing in the United States, rapidly deteriorated after two trips to the laundress in Rowanduz, and it was similar with other items of apparel. Appreciative of this, laundry is not done by the townspeople with the regularity known in Northern Europe or America. Dry cleaning is unknown, and, to their chagrin, the woolen suits of the officials go into the tank with everything else. One such official, a Baghdadi by origin, possessed a suit with two pairs of trousers, one

[352] [415] [388]

storeroom, although sometimes locked in a cupboard or 251
chest by a watchful mistress.

By far the greater part of domestic tasks are per- 462
formed by the women, preparation of food, minding the in- 356
fants, and maintenance of the house, to some extent
alleviated by the help of older children or of servants. [957]
Because most of the children's and women's clothing is made [294]
at home, the housewife, if she is not herself an expert
at sewing, must supervise the work of the seamstresses,
and in many establishments a certain amount of embroidery
is also made. There is no regular program for laundry [296]
and cleaning, and these are done whenever the mistress
feels it is necessary. In general, the woman has a free
hand in the management of her home and receives an allow-
ance from her husband, not at appointed times, but whenever
the last sum has been exhausted, for its upkeep. While it
would not be considered particularly shameful, a man takes
little or no part in any domestic tasks, save the heaviest
work, because they have been simply established as the
"work of women" and followed by girls from their childhood.
A man, for example, who earns his livelihood making tea in
a <u>chaykhana</u> does not perform the same job in his home.
Servants attend to the menial parts of housekeeping and 357
are under the orders of both the owner and his wife, al-
though the latter takes a much greater share of their
direction. Certain items of food can be obtained at the 443
door of the house, while others are purchased in the <u>bazar</u> 556

both of which are worn in Rowandus with no apparent regard 291
to their several regional styles. The trousers are full, usually gathered at the waist with a cord, and may have wide bell-bottoms, the mode of the district, or be narrowed slightly at the ankle, the general Kurdish type. In no case are these tightly bound about the calf, as in the Turkish shirwal still seen in Syria and Egypt. The jacket, tucked in the trousers, has two forms, of which the first is collarless, although its edges have a wide embroidered border, and is single-breasted, one side folded slightly over the other without fasteners. The second is in the style of a doubled-breasted military tunic of the last century, with a collar about an inch high of stitched thicknesses of material, flaring lapels, parallel rows of buttons on the front, and two pleated pockets with pointed flaps. These outer garments need not be of the same colour. For a time Rashid Agha of Jindian, one of many examples, wore a jacket of white and trousers of dark blue. The materials are either European or local fabrics, and the tailoring is professional, although the embroidery is done in the homes by the women, some of it in intricately-executed bands along the seams and the hems. A typical suit consists of both trousers and jacket in the same colour, made of squares of locally woven wool cloth, light tan or blue, stitched and embroidered with thread of the same hue. [294] [462]

The type of footgear for men has been indicated above,

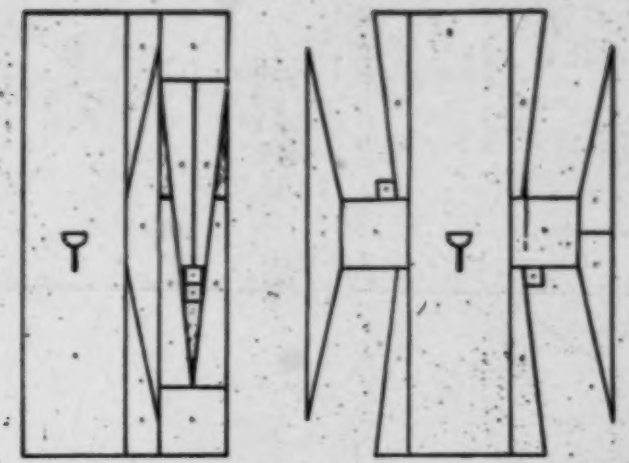

Fig. 46. Demonstration of how a certain length of material is cut out to form the different parts of a woman's b
Scale 1:30.
a: the body; b: the two sleeves; c: the two flannel-shaped cuffs (one of them sewn together from two pieces); d
four side gores; e: the two rectangular gores in the armpits. (Cf. fig. 51).

The production of feminine garments. The materials for all women's dresses are machine-made
imported[25] from abroad for sale in the *sūq* of the larger towns. (Samples of brocade, E. 2352a-c).
padded garments like jackets and caftans are made by bazar tailors with Singer sewing machines
are found in both town and village[26]. Certain main measurements are taken of the customer, he
and shoulder breadth. This is done with a measuring rod, *gēz*, (E. 2272). This is a round stick, 0.53
long, divided into English inches by circular notches, and consists of two sections, bound together
a cord, that can be inserted into each other. I did not witness the cutting-out of a caftan or a jac

Sleeveless jackets, trousers, under-kirtle and kirtle are made by hand or on a sewing machine
women at home. Except in the case of sleeveless jackets, nothing is wasted when cutting out t
garments. All the parts of which the garments consist are limited by straight lines and utilize
ingeniously the available material (see diagram). Material is purchased in definite measureme
well-known to the bazar tailors. When cutting-out the kirtle the person's height is measured
the material. The smaller measurements are marked on the material by taking the distance betw
the thumb and little finger several times and the distance from the nose to the finger tips with an
stretched arm (1 yard). Feilberg[27] writes of the Lurs measuring by means of the hand, just as D
at one time used the end joint of the thumb and the length of the foot.

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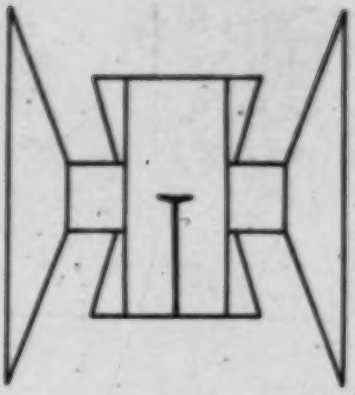

Fig. 72. Diagram. Cut of man's white cotton shirt (E. 2314). (Cf. cut of woman's kirtle fig. 61).

291 the forearm like a broad, folded white band[44]. Wedge-shaped pieces of material are let into the sides of the shirt. These are 0.19 m. broad at the bottom and end at the top with a square gusset sewn to the armpit. The cuffs, so characteristic of Kurdish men's dress, could be loose, independent elements of pure silk or nylon on sale in the *sûq* of towns like Sulaimani or Halabja, and used in conjunction with a shirt of European pattern in order to retain this typical Kurdish feature even after European elements have made their entry into the dress of men.

Drawers, *dêrŷŷ*[45], (E. 2315) are made of close-woven white cotton material. In cut they are bag-shaped breech-cloth trousers[46] of the same type as those typical of Turkish male dress[47]. However, from the point of view of cut they vary. In the middle of the bag, a rhomboid of material is cut out, turned 45 degrees, and then sewn on again as a gusset (see diagram). By so doing the drawers are given tapering legs whilst the great breadth around the hips and posterior is retained, a shape Edmonds calls "peg top cut"[48]. The width at the top is 2.00 m. and each leg, 0.95 m. long, is 0.40 m. wide. The drawers have a casing at the top with a tape running through it that gathers the fullness around the man's waist. These drawers are peculiar in that, as noticed by Chardin as early as 1711[49], they are quite closed having no fly in the front.

The outer garment, is "a suit", *rûxût-o-rûg*[50], consisting of jacket and trousers made of the same material, home-woven woollen[51] cloth, price about 2½ din. = £2/10/0. Such suits can be purchased ready-made in the *sûq* and, as mentioned, appeared in two different types typical of the Sulaimani and Rowanduz areas, respectively.

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Trousers, *rûxût*, from the Sulaimani district (E. 2316b). The material is woven of goat's wool, dark-brown, light-brown or yellowish-white. The weaving breadth is only 0.165 m., and the trousers therefore consist of 12 lengths of material sewn together. Before being sewn the material is folded together and boiled (cf. p. 55), so that each length of material obtains two sharp longitudinal creases which,

4: Heaven E-5 (1957) 1961 MA11 Hard MA11

is thus smooth, devoid of longitudinal creases, but after the garment is made it is decorated with green machined embroidery. The cut is the same as that of the trousers previously described, but the rhomb-shaped gusset is cut quite narrow (see diagram), so that the result is that the trouser legs are far wider. Superficially they are reminiscent of European women's trousers[1], diametrically opposed to the other, "peg top cut", type. On closer examination, however, it is found that the cut of the two types is identical. The narrow gusset gives a width of 0.80 m. to the bottom of the legs, as opposed to a width of 0.40 m. for the other type. The length, 0.93 m. is the same for both types and the same applies to the width at the top, which is 2.00 m.

Jacket, *rāpā*, from the Rowandūz area (E. 2322b). Of the same shape and cut as those of the Sulaimaniyah area but, like the trousers belonging to it, made of broader-woven, smooth hempen material so that the jacket of this type is only sewn out of 6 lengths of material. It has no collar. Like the trousers it is embellished with green, machined embroidery along the edges. The length of the jacket is 0.70 m., span 1.72 m.

In both types of men's dress the jacket is worn stuck down into the trousers and the gathered casing at the top concealed by a long, thick and broad sash wound several times around the waist.

Sash, *pēlās*, is about 4.00 m. long, shaped like a cylinder in which a lining is inserted. This lining, which acts as a stiffener, is made of rags sewn together. On the outer side the sash can be flowered artificial silk (E. 2317, length 3.35 m.), of mauve velvet (E. 2323, length 3.09 m.), or of heavily-flowered cotton material. They are sold by Turkmen in the *sūq*, for example in Sulaimaniyah.

Footwear during the summer I was in Southern Kurdistan was European leather shoes from the "Bata" factory in Czechoslovakia, local leather, or cloth shoes, *kālāk*[14], (E. 2320). The element kept connected with dress, shoes, are removed during prayers, on entering a mosque, and before treading on the rugs of the house. Cloth shoes are unsuitable for moving about in the mountains; there is no difference between right and left foot. A thick sole is formed by strips of cloth being folded together rectangularly[15], 0.115 m. long and 0.03 m. broad (E. 2274a-c) and hammered flat with a cone-shaped

[Text continues top of P. 94--Analyst]

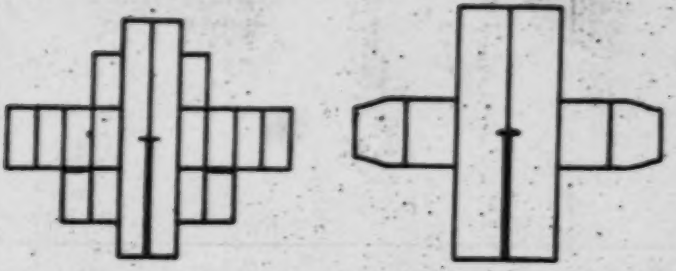

Fig. 75. Diagram. Cut of the jacket (E. 2316a) of Sulaimaniyah type. Scale 1:30.
Fig. 76. Diagram. Cut of jacket (E. 2322a) of Rowandūz type. Scale 1:30.

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